THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *September 9, 1947* VOLUME LXVI - No. 18

Pay-Off in India

Frontispiece. For the story connected with this confirmation class see "The Pay-Off in India" on another page in this issue.

The Rev. A. G. Merkens, Director of Christian Education in the Northern Illinois District, was the third pastor of our Synod to receive the degree of Doctor of Philosophy from the University of Pittsburgh during the past twelve months. Dr. Merkens wrote his thesis on "A History of the Christian Day Schools in the Northern Illinois District from 1847 to 1947." The degree was conferred on Aug. 5. In February the Rev. J. Klotz of Concordia Teachers College, River Forest, Ill., received a Ph. D. in Biology, and in September, 1946, the Rev. Eric C. Malte of Pittsburgh the Ph. D. in the Classics.

There are now only three capitals on the globe where the Christian Church is not known to exist: Lhasa, the seat of the Dalai Lama in Tibet; Mecca, the sacred city of the Mohammedans; and Kabul, Afghanistan. This fact was brought to the attention of delegates attending the recent meeting of the Manitoba Conference of the United Church of Canada by the Rev. A. E. Armstrong, secretary to the Board of Overseas Missions.

For the third consecutive year the American Lutheran Publicity Bureau is sponsoring National Sunday School Week, Sept. 14 to 21. The committee offers a wide range of tested promotional materials, including highway posters, mats for newspaper publicity, doorknob invitations, tracts, celluloid buttons, and other functional tools to enlist pupils and teachers in a vigorous campaign to reach the unchurched children of the community. Sample materials will be mailed free of charge upon request. Address: National Sunday School Week Headquarters, American Lutheran Publicity Bureau, 1819 Broadway, New York 23, N. Y.

The Synodical Radio Committee has designated the week of Oct. 26 to Nov. 1 as National Lutheran Radio Week for 1947.

Dr. F. E. Mayer of our St. Louis Seminary faculty, who was in Europe since the middle of June for the purpose of continuing the work he had begun during the summer of 1946, has returned. He left Europe by plane on Aug. 16, arriving in New York the following day.

Immanuel Lutheran Church, near Glenburn, N. Dak., commonly called the Lynch Church, has only eighty-eight communicant members, but on July 13 brought a mission offering totaling $2,000. Nevertheless, when during the following week one of the members lost all of his personal belongings in a fire, the congregation immediately raised a very substantial sum to help cover the loss.

Rev. Walter C. Daib, European representative of the Board for Missions in Europe, sailed on August 22 on *S. S. Mauretania* for Europe. During his stay in Europe he will visit France, Belgium, Denmark, Sweden, Finland, Germany, and Switzerland in the interest of the work which our Synod is conducting there. He is not expected to return to the United States until the beginning of the new year.

St. John-Immanuel Lutheran School, Detroit, Mich., last year introduced a weekly system of envelopes to develop among the pupils a spirit of regular giving for the Lord's work. The results were gratifying. The gifts of the 130 pupils during the thirty-six weeks amounted to $439.55, of which $67.62 was given as a Centennial Thankoffering. The rest of the money went to charity, missions, and other endeavors of our Church. In view of the results achieved the school feels justified to continue the system.

Mother and Son

Mrs. Emelia Schalm of Mount Clemens, Mich., age 98, and her son, Rev. Wm. T., pastor at Sturgis, Mich., 49 years in office

The Rev. Daniel A. Gimbel, Norfolk, Nebr., informs us that his church has been publishing a weekly Sunday school bulletin since 1938. He believes that his was the first publication of this type in our Church. From Oak Ridge, Tenn., the "Atomic City," Pastor Elmer G. Neunaber has sent us copies of his weekly *East Lutheran Sunday School News,* which, in the pastor's own words, "is proving itself to be an effective means of teaching our children, improving our attendance, and making our children more Sunday-school conscious."

Each One Reach One in Covington, Ky.

Within a period of less than twelve months Bethany Congregation, Covington, Ky., has received fifty communicants into its growing membership. The Church's growth in Kentucky is brought about largely by confirmation. Thus of the fifty, thirty-eight, twenty-five adults and thirteen children, were received by confirmation and only twelve by transfer. The congregation, now numbering 160 communicants, was organized in April, 1934, with a communicant membership of twenty-four. The picture shows only a part of the fifty late additions. Pastor G. C. Schramm appears in the rear row, second from the left

Eight Synodical Conference churches in the Pittston, Pa., area, of which three belong to the Slovak Ev. Lutheran Church of the United States of America and five to our Eastern District, in July met for their second annual Lutheran Day service. The audience, in excess of 600, brought an offering of some $200, which will be used to assist the Lutheran Hour in its world-wide mission. The purpose of these annual services is to arouse a greater Lutheran consciousness among the congregations in the area, so as to make them realize that they do not stand alone in spite of the great distances which separate them. Pastor Rudolph S. Ressmeyer of Baltimore, Md., preached a sermon in keeping with the motto: "Each One Reach One." G. V. S.

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THE LUTHERAN Witness

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Editorial

Strengthened in the Inner Man

When the agonies of life strike us, as they will, there is very little that human love or friendship can do for us. No matter how anxious our near and dear ones may be to alleviate our sufferings or to take the sting out of sorrow or loss, their efforts are definitely limited to the things that lie on the surface. What good were the ministrations of friends to the widow of Nain, who was taking her only son to the burial ground? (Gospel, Sixteenth Sunday after Trinity.) It was not until our Savior came into the picture that sorrow and gloom were scattered. St. Paul, therefore, referring to his tribulations (Epistle), points to the need of Christ in our lives. We must be "strengthened with might by His Spirit in the inner man" — "that Christ may dwell in your hearts by faith" — then we shall have that which no human being can give us and which can uphold us in all trials and afflictions — the peace of God which passeth all understanding.

For a constant supply of this peace we must look to God (Introit). "Bow down Thine ear, O Lord, hear me; for I am poor and needy." We need His grace for the beginning, continuing, and ending of a true life of faith. So we pray in the Collect:

> Lord, we pray Thee that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through Jesus Christ, our Lord. Amen.

W. G. P.

The Thanksgiving Synod

The keynote of all gatherings of the Centennial Synod was thanksgiving. There was good cause for all this thanksgiving, for He from whom all blessings flow has abundantly blessed Synod, not only in material possessions and numerical growth, but also in loyal, able, and faithful servants; above all — in the possession of that of which the Scripture tells us: "Buy the truth, and sell it not"; that means: buy it at any price, and sell it at no price.

We delegates went to Synod with hearts filled with thanksgiving, we joined in thanksgiving for the benefits of God, but all that we saw and heard there increased our thanksgiving, for there we saw that beautiful picture of which the Bible speaks: "Behold, how good and how pleasant it is for brethren to dwell together in unity." All that we saw or heard convinced us again: Here are people who have "one Lord, one faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all."

Somehow the text of the President's opening address, the Lord's Prayer, shed its benediction upon the entire meeting. Of course, there were differences of opinion, different attitudes, different angles, but the unity of faith and of the spirit again and again produced harmony. The entire meeting of Synod was a demonstration of that of which we spoke in the former number of the LUTHERAN WITNESS when we called attention to the "Strength in United Variety." There was a diversity of gifts, but, as in a good healthy body, all worked together to produce the best results. "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever." This synodical session ought to be known as the Hallelujah Synod. S.

"The Road to Autocratic Hierarchy"

In this phrase the *Lutheran Companion* in an editorial of its Aug. 20 issue sums up the impressions of its editor as he surveys the story of the convention of the Missouri Synod. Taking note particularly of the matter of membership in the National Lutheran Council and of relationship with the Lutheran World Federation, the editor analyzes the proceedings as follows:

> In each case the ultimate determination of policy appears to have been left largely in the hands of the officialdom of the Missouri Synod, which thus far has revealed little enthusiasm for closer relations with other Lutherans. In the matter of membership in the National Lutheran Council, a committee of five members, to be appointed by the Praesidium and the College of Presidents, will make its recommendations to the next synodical triennial convention, which occurs in 1950.

Reference is next made to the Chicago Statement and the resolution that the issues raised by it are to be submitted for study to pastors and congregations "on the basis of materials supplied by direction of the president of the synod." The transactions relative to this and other resolutions affecting our relations towards other Lutheran bodies supply the question at the head of the editorial, "Ecclesiastical Autocracy Threatening Missouri?" Prevailing conditions in the Missouri Synod are summarized as follows:

> The persistent reference of questions of this nature to the officialdom of the Church for final determination of policy is hardly indicative of a healthy democratic life in the Church. On the contrary, it would appear that those in positions of authority have become so powerful as to effectively discourage all independent thinking.
>
> Needless to say, this is anything but a happy situation in a Church. When matters of vital concern to the Body of Christ are determined in the high councils of the Church, and church conventions are held merely for the purpose of "rubberstamping" such decisions or to grant additional powers to its officialdom, it will not be long before the interest of the rank and file of both clergy and laity will languish and the spiritual life of the Church itself will decline. That road is the road to autocratic ecclesiastical hierarchy, and even the Lutheran Church is not immune to such a development.

So far the *Lutheran Companion* editorial. It illustrates our oft-repeated remark that to a certain extent — how great, we do not undertake to say — the division among Lutherans is due simply to misunderstanding. The author of the judgments just quoted is not an enemy of ours; he is

a man who loves our Synod and who has often expressed his great admiration for it. Yet nothing can be more unfair than the opinions he here offers to his readers. Anyone who attended the committee meetings and open sessions of our convention in Chicago will regard as simply ridiculous this description of our proceedings as a "rubberstamping" process. There are no "high councils" which determine matters of vital concern to our Synod and the church at large. Not only is there a great deal of "independent thinking," but a large number of important matters were referred directly to our congregations, the laity, for study and for decision on the basis of the Word of God. In one resolution the convention acknowledged that in the important fellowship issue there are things which have not yet been thoroughly discussed, but in order that clarity of thought might be achieved, no high councils nor any officialdom was called upon to give the answer; the decision is to be reached by pastors and people, clergy and laity, giving renewed and profound attention to the Scriptural idea of fellowship and to the degree of unity existing between ourselves and other Lutherans.

It is true that the "autocratic ecclesiastical hierarchy" is a danger to the life of any Church and that the Lutheran Church is not immune. But we deny that the Chicago Convention displayed attitudes favorable to the growth of that evil in our midst. G.

Confidence in Our Officials

During the sessions of this Synod the officers who had served our Church since the last meeting of Synod made their reports. In just about all cases Synod expressed its gratification and thanked the brethren who had served so faithfully during the triennium. In the large majority of cases Synod also elected the same officials again. Although nothing was done by hurried railroading, although committees carefully investigated the activities of the officers and officials and boards of Synod, yet the outcome in general was approval of the work of these faithful servants. This confidence and approval of servants of Synod by the congregations of Synod — that is no small blessing. Should not this produce cheerful work, cheerful co-operation, and cheerful giving because we have seen again how faithfully gifts of our Synod are administered?

But again, those who have been honored by being elected to office should devote themselves wholeheartedly to the faithful performance of their duties, for we all have proof again that "God is not unrighteous to forget our work and labor of love, showed toward His name, in that we have ministered to the saints, and do minister," Heb. 6:10.

God grant that those elected to office may so faithfully, diligently, and successfully devote themselves to the work which Synod has entrusted to them as to cause the next session of Synod, if God permits the world to stand, to be another such Hallelujah Synod, so that we may again have the keynote emphasized: "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever." S.

Two Kinds of Ambassadors

Catholic papers generally have taken notice of the Protestant complaints about the ambassadorship of Mr. Myron Taylor to the Holy See,* sometimes called the Vatican, meaning the Pope.

Our Sunday Visitor in its issue of Aug. 17 notes a Seventh-Day Adventist comment and answers it with the long threadbare observation that on the same day when the President wrote his letter to Pope Pius XII, he also wrote a similar letter to "leaders of the Protestant and Jewish faiths" inviting them to come to Washington from time to time to discuss problems with him. As if an invitation to a Jewish or Protestant ecclesiastic to drop in for a talk at the White House is in any way to be compared with designating a man as full-time official representative of the President for dealings with the Pope. But this item is followed up by another which takes notice of a report in the LUTHERAN WITNESS termed by the editor of *Our Sunday Visitor* as "more significant than the appointment of Myron Taylor as a personal representative of the President to the Vatican." Then follows the report on the appointment of Dr. Martin Graebner as the Missouri Synod's selection for "An Ambassadorship to Lutheran Europe." Let us give credit to the Catholic editor for presenting a reprint in full of the LUTHERAN WITNESS article regarding this mission to Europe. However, even the superficial reader will observe that it is one thing to confer with European Lutherans in their postwar distress for the purpose of rebuilding their schools, churches, and organizations, and an altogether different thing to talk world politics with the Pope. The editorial comment sounds very suave — the Vatican "has never sought any political support for the Church from any nation except the granting of religious liberty for its followers." The catch is in the phrase beginning with "except." This religious liberty of the Pope's adherents involves the making of laws by the state which will place every hindrance in the way of Protestants, as is the case in Italy, where the Church is 90 per cent in control, and the suppression of all Protestant missionary effort absolutely, as is the case in Spain, where the Church is in a position to dictate. G.

Whither Are We Headed?

There is no denying that the trends, currents, and drifts in world affairs are alarming. Our dailies are beginning to speak of the third World War. The Pope has expressed the opinion that the United States and Russia are headed towards war. So far the results of many conferences, meetings, and discussions between any number of nations have not produced desirable or satisfactory adjustment between the nations. In the United States many are troubled by the fear of Communism, and many more express equal fear of the encroachment of Romanism. We are not overestimating the difficulties or unnecessarily darkening the picture. In these our own United States there are serious questions both of domestic and of foreign policy which await solution. Moreover, there are those who are purposely stirring up trouble because they hope to gain by the confusion.

In spite of all this we Christians have no reason to feel discouraged. Our Lord has told us that these conditions ought to cause us to lift up our heads because our redemption draweth nigh. Whatever the conditions may be, if you are a sheep under the Good Shepherd, then know that He is controlling affairs so that "all things work together for good to them that love God." It is the almighty Lord who tells us Christians now: "Be not afraid; only believe," Mark 5:36. S.

Reporting the Convention

Of the resolutions offered by tradition in the opening session of each triennial convention of our Synod, there is one that never fails to bring a smile to the features of many a one in the audience — the resolution that all interviews be given only by the arrangements made by our Press Com-

* From Sacra *Sedes*, meaning chair, or *seat*, as in Matt. 23:2.

mittee with representatives of newspapers and press services. Why should there be this caution against unauthorized interviews? Those who attended the convention of our Synod in River Forest in 1929 will know the answer to the question. On that occasion one of the more prominent workers of our Synod gave an interview to the press on the matter of total abstinence; it appeared in a form so distorted that the convention did not know whether to go into spasms of laughter or of wrath. It was then the arrangement was instituted of permitting no official interviews except those authorized by our Press Committee. Experience has amply justified the measure which thus protects our Synod against unauthorized utterances and also against innocent distortion or misquotation by members of the journalistic profession. Also at the convention in Chicago our Press Committee safeguarded our Synod against press reports based on incomplete information or on comment misunderstood. The Chicago newspapers and the great news services like Associated Press and United Press reported the proceedings fully, fairly, and with true appreciation of what was important and significant in the proceedings.

Time, in its issue of Aug. 11, has again demonstrated its unwillingness to co-operate with our publicity agencies in the interest of adequate and truthful reporting, and in the article with the heading "A Century of Fundamentalism" has gathered together about as much prejudiced interpretation as can be crowded into half a column. No well-informed spokesman for our Synod would have told the reporter that this was a convention of "Fundamentalists." Missouri Synod Lutherans are not Fundamentalists. Having thus made a bad start, *Time* goes on with its usual editorializing where we expect an unprejudiced and accurate story of what happened. At that, we were not offered the kind of insult in this report that *Time* offered the United Lutheran Church when in its story of the convention at Omaha in 1940 it brought a picture of President Knubel with the legend *"He Gulped!"*

The magazine sins against one of the first canons of literary art in applying the same Smart Aleck type of criticism to a quarrel between South American dictators, a new development in Cubist art, and to deliberations regarded by some intelligent American Christians as involving the preservation to the world of its most precious spiritual possession. Reading the magazine *Time* gives one the same experience as listening to an ocarina and mouth-organ recital attempting to feature in one program Turkey in the Straw, Indian Love Song, and a Toccata by Johann Sebastian Bach. When making our selection from the newsstands, we have long ago learned to look elsewhere for unprejudiced news of the week. G.

Religion in the Schools

The American public is beginning to think about this subject. There have been any number of editorials and articles in the religious press of the denominations about us calling attention to the serious defect in the education of children because of a lack of instruction in religion. There have been serious complaints also against the teaching of unbelievers who in one way or the other either show their contempt for all religion or confuse true religion with all manner of superstitions.

The propaganda which Romanism is carrying on in order to call attention to the superior excellency of its parochial schools is also having its effect upon many Protestants. All this has caused considerable activity in the sects about us to give more attention to religious education. In our opinion this is to be welcomed as a harbinger of better things to come. Our Synod has reason to thank God for what it was permitted to do in favor of the Christian education of youth. The present need among us it to win teen-agers among boys and girls to take up the profession of teaching in our Christian day schools. And in connection with this it is the solemn duty of every one of us to encourage those noble men and women who are serving us by teaching our children and grandchildren the Word of God and together with it so many useful branches of knowledge. They are the ones who have kept alive in our Synod that ancient, reliable, and precious truth: "The fear of the Lord is the beginning of knowledge," Prov. 1:7.

S.

The Failure to Grow Up

It is the intention of the Creator that man should grow up physically, mentally, spiritually.

As long as man eats and sleeps and gets some exercise, he grows up physically. But his physical growth and well-being will suffer when man disobeys the laws of nature and when he yields the members of his body as instruments of unrighteousness unto sin.

Man grows up spiritually when he grows in grace and in the knowledge of his Lord and Savior Jesus Christ, 2 Pet. 3:18; when he increases in the knowledge of the Word of God so that he is no longer tossed to and fro and carried about with every wind of doctrine, Eph. 4:14, and when he grows in sanctification, that is, in the Christian way of living, 1 Thess. 4:3.

It was particularly man's mental growth which I had in mind when I began to write. Careful observers have noticed that the men of our times have not grown up mentally. This may sound strange when we consider that our country is dotted with schools and colleges and universities, with beautiful, expensive buildings and modern equipment, and millions of dollars being spent for the maintenance of our educational system. But the schools of our country are largely no longer educational but vocational. Educational subjects have been eliminated or reduced to a minimum in the curricula of our schools. The materialistic spirit dominates our "educational" system. As a result our adult population, to a large extent, has remained largely in its childhood stage of thought and consequently in its attitude toward life. Our people have not grown up mentally. Though physically they are adults, they have not put away childish things. The deeper things of life are beyond their mental horizon. They take little interest in matters that require deep thought and serious mental application. The average grown American spends his leisure moments in light reading, in sports, in attending the movies, in looking at the comics, in listening to the less serious radio offerings, and in whatever does not require great mental effort. In short, he refuses to grow up. Small wonder that of late years we have had great difficulty in finding good presidential timber. We have many politicians, but few statesmen.

Careful observers have noticed that this failure of the average American of recent years to grow up has been a concomitant of the decline of the churches of our day and country: a breaking away from the Word of God and a lowering of the moral standard. The more worldly people become, the less are they inclined towards the serious things of life. And the judgments of God manifest themselves in various ways. So also when He takes away from a nation the mighty man, the prudent, the ancient, and the eloquent orator, and instead gives children to be their princes, and babes and women to rule over them, Is. 3. J. H. C. F.

We Enter a Second Century of Missions

By F. C. STREUFERT, Secretary of Missions

II

In the previous issue we discussed the missions of our Synod in North and South America. Glowing reports were submitted to the Convention at Chicago on the progress made in our mission activity in many lands. Resolutions to extend the borders of the Lord's kingdom were adopted.

Lengthening the Cords of the Kingdom Abroad

It was agreed that our first step toward increasing our activity in foreign lands is to strengthen those fields and areas in which, by the grace of God, we have gained a foothold.

In *China* the reconstruction and improvement of old fields is most necessary, as the report to the Convention by Secretary O. H. Schmidt indicated. The war, both civil and international, has done much to scatter our congregations and to hinder the progress in many areas. To increase the number of missionaries (only a few remained on the field, and none could be sent during the war), we sent a personnel of twelve missionaries to China at the end of 1946.

Going to Church in the Interior of Brazil

In *India,* where national independence has recently become a reality, there has been a new upsurge in mission activity. Here also war conditions prevented us from returning men and from sending new ones. Now, however, men are returning to their former posts, and also new men are taking up the task of the Kingdom with fervor. In particular, the Ambur field is an indication that the Gospel is bearing good fruit. There we have thirty congregations organized on a subsidy basis, while three congregations have become self-sustaining. It was reported to the Convention that our Church in India is making strides forward to gradually become a self-governing and self-supporting Church. These findings were brought to the attention of the Convention by the Executive Secretary, the Rev. O. H. Schmidt, who recently returned from a tour of the Orient. Moreover, it was stated that our native Christians in India are also carrying out in a measure, and in their own manner, the "Each One Reach One" program in their villages.

In the *Philippine Islands* the newly begun work, it was reported, shows good promise for progress. New fields, also schools, were opened. A total of nine men are on the field.

Missions in Europe. The fathers and founders of our Synod a century ago came from European countries. In bringing to us the Word of God in truth and purity they were generously assisted by men who freely gave of their time and their possessions to strengthen and assist the struggling churches in our country. Now the descendants of these men living in the land of the Reformation are in dire spiritual and physical need. In deepest gratitude for the blessings received from their fathers we ought to enter upon an aggressive missionary program in European lands and provide Christian literature, especially theological books, and help them rehabilitate their churches and establish a theological seminary for the training of pastors and assist them to the best of our ability in their physical needs.

Also in *Nigeria, Africa,* we have witnessed remarkable growth in ten years of intensive and extensive missionary activity. Also here it is very evident that the fields must be strengthened by more men. Ten missionaries have the care of 83 churches, 11,125 baptized members, and 4,148 communicants in addition to the task of evangelizing the heathen. The Nigerian Christians now have 67 day schools with 4,657 pupils in attendance. In view of growing possibilities in metropolitan centers of Nigeria, the Convention encouraged the Missionary Board to open stations in these urban centers.

Entering New Fields. The recent Convention heartily endorsed the launching of new endeavors in lands yet untouched by us. The delegates placed their approval upon work to be begun in *Mohammedan* areas. Two missionaries for this difficult sphere of missionary efforts have been called. Another new venture will be the *Western areas of Oriental cities* in China and in India, where many Europeans as well as Americans reside. Since the war's end there are prospects that *Japan* may yet become a part of our growing mission territory in the Far East, according to authoritative statements of our chaplains who once were active in that area.

Argentine Pastoral Conference

Meeting at Galarza, June 10—13. The names are, sitting, l. to r.: Pastors Schutt, Martin, Rautenberg, and Elsaesser. Back row, l. to r.: Pastor Ergang, Professor Ernst, Director Berndt, Pastor Moll, Teacher Wagern, Pastors Truenow, Horn, Schlund, Wahler, and Dilley

Upon the urgent request of our Australian brethren, the matter of assisting the mission work in *New Guinea* was taken up and referred to the Board of Foreign Missions, with power to act. Thus our messengers of Calvary's peace go forth in increasing numbers to more lands across the sea.

Our World Program and World-Wide Training of a Native Ministry. To cover a greater area and to reach more people in the second century, we must train in each country a *native* ministry. We must intensify our efforts to gain more missionaries who were born in the respective foreign lands. In Brazil we must have more Brazilian pastors, in China, more Chinese pastors, and so on. Why this is highly desirable and necessary today is readily seen. In all countries of the world there is today a trend toward nationalism. This type of program has affected our work and will do so in the future. In some areas foreign-born missionaries were for a time kept out of the country by law, thus placing a severe strain upon the young Church.

Another reason for training more native missionaries is that we, the mother Church, are unable to supply a sufficient number of men to meet the increasing demands of our foreign fields. There is a shortage of men able to cope with conditions of climate and language. When more and more native workers are brought

Ephphatha Conference — Our Missionaries to the Deaf

Our Chinese All-Girl Choir, New York City

into the field, the building of an indigenous ("ground-roots") and self-sustaining Church will be given greater impetus.

In order to train a native ministry and to develop it, we must increase our present facilities. Our recent Convention realized this and therefore took steps in this direction, when, for example, it granted two new professorships and an additional building at *Porto Alegre, Brazil.* Our seminary at Porto Alegre has an enrollment of 99, of whom 32 were enrolled for the first time this year. Sixty-seven pastors out of our 87 in Brazil were trained here. It was further resolved to transfer the two upper classes at the Crespo College (Argentina) to the seminary at Ballester, near Buenos Aires, Argentina, in order to gain a larger number of students to supply the need in Argentina.

To compensate for the loss of the Zehlendorf property — bombs in the late war destroyed it — a new seminary has been established in temporary buildings at *Frankfurt am Main, Germany.* It was reported that this seminary will open this fall with an expected enrollment of twenty students. We are requested to commission and send a theological professor for this seminary.

Our seminary at *Hankow, China,* was reopened after the war. It now offers a practical theological training, in spite of the fact that it suffered losses in equipment at the hands of the enemy.

In *India* we have thirty-four native pastors, twice the number we had three years ago. At present, because of the furlough of several instructors, there is a recess in the training of a native ministry.

In *Nigeria,* efforts have been made to train evangelists, but no full seminary has as yet been founded. This will be a matter to be taken under advisement with our brethren when the Rev. Karl Kurth, Executive Secretary of African and Negro Missions, visits the field in the near future.

Going back to the Western Hemisphere, we turn to *Ballester,* a suburb of Buenos Aires. There we have new buildings and three professors' dwellings, ready for dedication before the close of the year. Five young men will graduate from this new institution at the close of the present school year.

Particularly in *Mexico* we find the need for a native ministry. Mexican laws forbid any pastor born outside of Mexico to serve Mexicans. Our efforts to establish a seminary at Mexico City did not materialize. Now we are making a humble beginning at Monterrey, Mexico, for the proposed place of worship will offer facilities for developing a school for the training of native workers. The Lutheran Women's Missionary League, which also met at Chicago for its triennial convention, resolved to make the Monterrey chapel their project. About $30,000 will be involved.

Can anyone fully understand what this implies, what it means to train a native ministry, that every country be given pastors to speak to their people in their own tongue, to see men of their own race and nation tell them of the newly found peace in the forgiveness merited by Christ Jesus, what a power and influence these native workers, who have a thorough understanding of the needs of their people, can exert under God's guidance and blessing? May the Lord of the Church speed the day when we may witness a synodical convention with pastors and delegates present from many lands as indications of a new era of Missouri Synod's missions. One and all will then respond as did the hearers on Pentecost Day: "We do hear them speak in our own tongues the wonderful works of God." — "They are from our own land!"

The Pay-Off in India

By THE REV. N. J. EZEKIEL
Ambur, South India

(EDITORIAL NOTE: The front page of this issue of the LUTHERAN WITNESS shows a class of native Hindus, confirmed on May 4, 1947, in Immanuel Lutheran Church, Ambur, South India. Pastor N. J. Ezekiel is seated in the center. Missionary H. Earl Miller, professor of our Concordia Seminary at Nagercoil, India — now on furlough in the United States — has this to say about Pastor Ezekiel: "When Missionary Freche a little less than fifty years ago was instructing a family of natives he remarked about one eager little fellow in the family group: 'He will one day become a good worker for our mission.' He did. And his son, upon graduation from our Seminary in Nagercoil last year, was called and installed as pastor of a large and self-supporting congregation only a dozen miles away from where Father and Grandfather had composed part of the first fruits of newly broken ground. Recently this excellent young Indian pastor, after about a year in the ordained ministry, sent the following letter to one of our missionaries on furlough. We quote exactly as he wrote in English, except for condensation.")

May 21, 1947

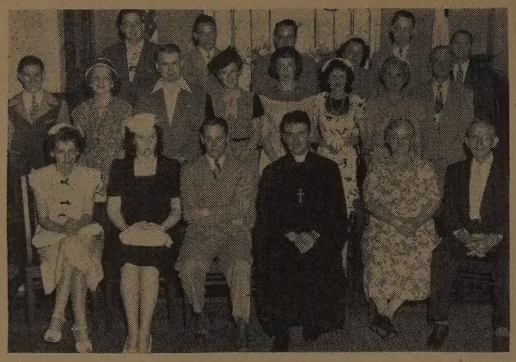
REVEREND SIR:

. . . Sometime ago I had to send in a report to the statistics and this will give you an idea of the size of this congregation and it runs as follows:

Baptized membership	622
Communicants	272
No. studying for confirmation	91
Catecheumens	8
Heathen baptism (one year)	36
Baptism of Christians' children	28
No. communed	1,309
No. of marriages	12
No. of Burials	10
Average church attendance	274
Literates (above 16 years)	201
Total Income (1945—46)	Rs. 1,878

This doesn't include students who are temporary members, who number 170. It is a large flock that my Lord has placed under my care, and oftentimes I am worried whether I am taking care all of them in the right way. With such a number as this, I need not mention that my time is pretty well rationed!

Every morning I have a class with the confirmation group in the church; it runs from 8:15—9 A. M., and the rest



Adult Class of Redeemer Church, Baltimore
The Rev. W. G. Polack, Jr.
Largest adult class in the history of this congregation

devotion. Do you think that I can arrange to buy a small one through you?

The congregation is very kind and sympathetic with me; the members vary in position and education, from coolie to doctor. They are paying me a decent salary and am given a comfortable house to live in. You know that this is a self-supporting congregation and I notice now that it is growing more and more in the minds of the people that they should take care of the church work all by themselves. On the Thanksgiving day we made Rs. 262 as offering. But I feel that these people can do much more, can give more, and I request you also to remember this work in your prayers. . . .

The congregation is doing mission-work in Sathambackam a village three miles away from here on the other side of Palar River. We haven't been there for a long time owing to floods in the river now and then and the epidemic. I am planning several other things for the church and hope the Lord will give me strength and co-operation of the members. . . .

Very sincerely yours,

N. J. EZEKIEL

of the morning I spend in sermon-work and other matters such as listening to members about family quarrels, but that doesn't happen every day. The sermon-work takes most of the time. I have to prepare about four every week. I have also preached an English sermon already. . . . My sick calls vary from three to five a day and especially this part of the year it is bad for a pastor. Yesterday when I was on house visit to about a ten houses I found about eight of them sick — nothing seriously bad, cold and fever. There was also plague for about two months. . . .

I miss an organ very much in my home — It adds a lot to worship and

Lutheran Saints and Their Sacrifices

By MARTIN S. SOMMER

That would have made a good subtitle of Dr. Fuerbringer's latest book *Persons and Events*. In his foreword the sainted author mentions the fact that he was somewhat in doubt what title to select. He could with perfect propriety have taken for it this title: *Lutheran Saints and Their Sacrifices*. Read the story of those men and women of God: Prof. August F. Craemer, the Rev. J. Buenger, Dr. William Sihler, the Rev. Adam Ernst, the Rev. Ferdinand Sievers, the Rev. F. Wyneken, and the story of their self-sacrificing wives: Susanna Sihler, Dorothea Craemer, and Caroline Sievers — what a galaxy of saintly men and women! The Roman Catholic Church often casts it up to us Protestants that we have no saints. However, their own writers admit that their greatest saints, whom all Christians may claim, were such persons as Mary, the mother of Jesus, Anna, Mary Magdalene, Peter, Paul, and any number of others who were not beatified or canonized by any Pope. As to many of the later saints who were canonized by the Popes, their standing is very questionable, in fact, the very existence of some of them is much in doubt. Luther and Luther's wife, Katherine of Bora, were true saints of God. Although Katherine had been a nun, she found that she could be more truly a Christian and a saintly person by marrying a good man and becoming his helpmeet. She reared a family, and in good and evil days brought forth the beautiful fruits of righteousness. And since then the history of the Protestant churches, especially also of the Lutheran Church, is filled with the names of genuine saints of God. They may not have walked barefoot; they may not have worn a large rosary; but their holy lives, faithful service, godly conversation, was known to their neighbors, to their families, and are recorded in the Book of Life.

As far as America is concerned, Roman Catholics admit that in all these hundreds of years the Roman Catholic Church in America produced only one true saint. But here in this book of Dr. Fuerbringer's *Persons and Events* we have a very catalog of faithful saints of God in the Lutheran Church of America. The testimony of their lives proves it. Matt. 7:16-17.

When reading this narrative of Lutheran saints, let us not forget that Dr. Fuerbringer speaks of those only whom he personally knew. But there were many hundreds more of such saints in the Lutheran Church of America. We ourselves have known any number of self-sacrificing men and women, who served their Lord unselfishly, faithfully, and devotedly, at whose funeral the words of the Psalmist could truthfully be applied: "Precious in the sight of the Lord is the death

Proposed Change in Name of Synod

The recent convention of our Synod, assembled in Chicago, Ill., July 20—29, resolved to propose to our congregations a change in Article I of our Synodical Constitution. Article I now reads: "The name of the Synod organized under this Constitution shall be: THE EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES." The change as proposed by the convention reads: "The name of the Synod organized under this Constitution shall be: THE LUTHERAN CHURCH — MISSOURI SYNOD." This proposal was voted by the convention with the required two-thirds majority.

According to Article XIV this proposed change must now "be submitted to the congregations of Synod by means of three announcements in the official synodical organs within three months after the close of the convention."

Article XIV also states: "Unless one third of the congregations in voting membership in Synod files a vote of dissent with the Secretary of Synod within a period of six months following the date of the final official publication, such amendment shall become effective at such time."

The proposed change of Article I (the change in the name of Synod) is herewith presented to all congregations. Congregations in agreement with the name proposed by the recent convention need not report. However, any congregation not satisfied with the name proposed may file its vote of dissent with the Secretary of Synod, Dr. M. F. Kretzmann, 309 South Oak St., Kendallville, Ind., within the time limit mentioned above.

J. W. BEHNKEN
President of Synod

of His saints," Ps. 116:15. The truth is, there are thousands of saints in the Lutheran Church today. Do we not confess that we believe in the communion of saints? Who are the saints of whom we speak in our Creed? They are the true Christians, men and women who serve God, who have not only the "form of godliness," but also the power thereof, whose lives daily testify to the fact that they are the branches in the Vine Jesus.

True, these saints of God are not without those faults of which all the saints have accused themselves in praying the Lord's Prayer, but these Lutheran saints do not try to cleanse their garments with self-righteous, hypocritical whitewashing, but they wash their robes and make them white in the blood of the Lamb. They have lived, and thousands are still living, whose very works are seen of men and cause many of those who see them to glorify God.

Let us help to spread that good book concerning the Lutheran saints to which Dr. Fuerbringer gave the name *Persons and Events.* It will not only enlighten many, it does not only honor those to whom honor belongs, it will be a missionary agency, an illuminating light, and a magnetic force to draw men and women into the company of Christ, into His vineyard, and into the labors of the vineyard. It will remind all of us who work in God's vineyard that other men labored and we have entered into their labors, John 4:38.

Joint Stewardship Efforts *

By H. F. ZEHNDER, Bay City, Mich.

In the summer of 1943 the pastors of the Fort Wayne Pastoral Conference, together with a group of laymen, one from each congregation, decided to formulate a stewardship plan which would embody the principles enunciated by Pastor Erwin Kurth in his lecture "The Romance of Stewardship," at the first Lutheran Laymen's League seminar, which was held at Fort Wayne. A number of committees, consisting of pastors and laymen, were appointed to outline methods for conducting a Joint Stéwardship Effort in the fall of the year. The plan which was presented by the Joint Committee was adopted by all congregations. Pastor Erwin Kurth served as the director of the Joint Effort.

The committee prepared eight pieces of attractively printed literature in which the subject of stewardship was presented in an appealing manner. Special emphasis was placed on the matter of establishing and conducting a Lord's Treasury and percentage giving. In all the literature, tithing was presented from a soundly evangelical point of view. The result of the Effort was that over 500 decided to tithe and that subscriptions for the ensuing year were greatly increased. Two congregations increased their subscriptions by $12,000.00 each; the total increase in pledged income for the eight congregations amounted to $50,000.00. Since 1943 there has been a steady increase in contributions, and a greater joy in giving has been experienced by all who have adopted the principles and methods advocated in the Fort Wayne Stewardship Plan.

The success of this Joint Effort in Fort Wayne moved pastors and laymen in other cities to adopt the same. Similar efforts have now been conducted in Indianapolis, in North and South Carolina, in St. Paul, and in Minneapolis. Last year Pastor Erwin Kurth of Fort Wayne and Pastor Herman Zehnder of Bay City conducted five such Joint Stewardship Efforts in as many cities, to wit: Detroit, Cleveland, Pittsburgh, Buffalo, and Omaha. Wherever the Fort Wayne Stewardship Plan has been used, it has, under God, been startlingly successful. In 1944 the increased pledges of the participating congregations in St. Paul, Minn., amounted to $70,000.00; in Minneapolis in 1945 to nearly $100,000.00; in North Carolina three mission congregations became self-supporting as a result of the Joint Stewardship Effort.

Budget Offerings Doubled in Three Years

Pastor Walter Maas, pastor of Trinity in downtown Indianapolis, writes: "Prior to the first year that we used your plan our general fund offerings amounted to $11,000.00. The first year we jumped to $16,000.00, the second to $18,000.00, and last year we wound up with just $11.00 less than $20,000.00. Our budget for 1947 requires envelope offerings in the amount of $24,000.00, and approximately $22,000.00 of this has already been subscribed. We, of course, always receive more than is subscribed. Although everyone expects the downtown churches to be having difficulties, we are still making progress. Two years ago we opened our third classroom. This September we will open our fourth. The enrollment in our school was 55 in 1941. Now it is 120, and we are anticipating between 135 and 140 by next September. For the past year we have had a full-time church secretary, another payroll item for the budget. Last September we paved our school playground at a cost of $3,000.00. I mention all of these things because I believe that they have some connection with the stewardship of money. If this stewardship program were not successful, I don't believe our laymen would have the faith to go ahead on these projects which involve such an expenditure. I believe that the successful stewardship program has paved the way for an optimistic and progressive attitude on the part of the membership."

The Rev. Herman C. Scherer of Hickory, N. C., makes the following observations with regard to the results of the Fort Wayne Stewardship Plan in his congregation: "One, of course, can see the greatest results in the matter of finances, church attendance, and Communion attendance. Naturally, these things are tangible and for that reason are so readily seen. But, I believe, they are also an evidence of what is in the heart. There is, consequently, a greater love for the Church, a greater love for its work, an increased or enlarged vision of what the Church and membership in the Church ought to mean in the life of the individual.

More than Quintupled in Six Years

"In six years' time our congregation has jumped from a $7,000.00 budget to a budget of $40,000.00 — the greatest increase was made in the last two years, when we concentrated on a stewardship program. According to the statistics of our District our mission contributions for Synod and District were second high among all the congregations of the District in the year 1946, although our congregation is not the largest, nor are our members among the richest. In fact, I have members that are practically all of very moderate means. What is the answer for this improvement? I would say that almost 40 per cent of our people are tithers — and they became tithers through making application of your stewardship program. All in all, I believe that for my 'rural' congregation the stewardship program has meant progress, and we plan to use it every year."

From Pittsburgh comes the following note from Pastor August Brunn: "The fruits will endure for years. You have helped us in a very great measure."

Fort Wayne Lutherans Leaving for Centennial Celebration at Soldier Field, Chicago, on Special Train

* This story of the very unusual stewardship effort spearheaded by the Revs. E. Kurth and H. F. Zehnder was written by editorial request. — THE STAFF.

The Method: Education

The Consolidated Report of the Omaha Effort indicates that a congregation of 215 communicant members enrolled 60 tithers and that the increase in pledged income over the previous year amounted to $3,600.00. Another congregation of 211 communicant members is listed, with an increase in subscriptions over the previous year in the amount of $2,604.20. This increase was over and above $6,400.00, which had already been pledged previously for the building fund. Pastor Howard Barth, who acted as chairman of the Omaha committee, makes the following comment on the rear page of the report: "Representatives of all congregations which participated expressed the opinion that the program was a very worth-while effort and an excellent educational program in the stewardship field." A layman, Mr. A. G. Knispel, writes: "We, at Omaha, certainly do appreciate the wonderful help you gave us. It has awakened many of us to a new zeal for the Master and His work."

Pastor H. W. Bartels, President of the English District, has this to say with reference to the Cleveland Effort of last fall: "The Stewardship Campaign which was inaugurated under your guidance here in Cleveland last fall has served its purpose admirably and in my estimation very successfully. During our pledge-card canvass we had more cards returned than ever before. 453 pledges were received, of which 67, or fifteen per cent, were tithers. The spiritual lift is in evidence when the Sunday collections are counted."

On the Detroit Effort we have the following report by Pastor E. W. Nuelken, who served as chairman of the Detroit committee: "The Lord really blessed our efforts. The Detroit campaign was highly successful, and to date I have not had one complaint, nor have I heard that it failed in a single church. Every church which went in on the program has reported increased income. Since many have never conducted an every-member canvass prior to the Stewardship Campaign, it is impossible to give you a report on all churches. We can, however, give you the following:

	Members	Increase
E. Bethlehem	500	$10,000.00
Calvary	70	3,300.00
Covenant	740	8,000.00
Good Shepherd	270	6,000.00
Redemption	450	12,000.00
Redford	600	10,000.00
St. James	200	6,000.00
Tabor	600	5,000.00
St. Timothy	200	2,000.00

Mr. W. F. Fenske, president of the Michigan District L. L. L., who was the director of the effort in his congregation, St. James, makes the following comments: "St. James, which started as a mission only six years ago, is still worshiping in a theater and met a budget of $6,600.00 for 1946 with a pledge of $4,230.00. This year presented a budget of $14,200.00 as a real challenge of stewardship.

"On Sunday, Nov. 24, 1946, after being commissioned in our morning service, the workers went forth, after a joint dinner, to gather the results of a campaign well planned, prepared, and publicized. The results of the one day — $11,202.80 in pledges. This amount, plus the expected acquisitions during 1947 from 52 plate offerings and five special services, will, we are confident, reach the budget of $14,200.00, which seemed an unsurmountable height. Our goal of ten tithers was not only reached, but we found twenty-nine who were willing to challenge God's own arithmetic. I sincerely and definitely recommend that every congregation and pastor of our Church try such a program of stewardship."

Pastor Erwin Kurth and Pastor Herman Zehnder, who are associated in Stewardship Services and Helps, will also in the future lend their time to conduct joint stewardship efforts in those localities where their services are requested. Sample literature may be obtained by writing to: Stewardship Services and Helps, 202 West Rudisill Blvd., Fort Wayne, Ind.

The Lutheran World Federation

By W. ARNDT and F. E. MAYER, St. Louis, Mo.

In beautiful historic Lund, one of the university cities of Sweden, an important meeting was held June 30 to July 6 of this year, that of the Lutheran World Federation. Formerly the organization had the name Lutheran World Convention; at this meeting it was decided to adopt the name given in the caption of this article. The Lutheran World Convention held its first meeting in Eisenach, Germany, in 1923. Next it met in Copenhagen, Denmark, in 1929. Six years later it met in Paris, France. For 1940 a meeting had been planned to be held in Philadelphia, but the outbreak of the World War in 1939 made this project impossible. In Lund it was vacation time at the university when the convention took place. The school has no dormitories, and the students are housed in private homes. Their places for the week mentioned were largely occupied by delegates and visitors that had come to attend this meeting.

The gathering was truly cosmopolitan. Here one saw not only Swedes, Danes, and Norwegians, but representatives of Finland, Iceland, England, Holland, Poland, Hungary, Germany, France, Italy, Austria, Rumania, the so-called Baltic Provinces, the United States, Canada, South America, China, India, Japan, Madagascar, and Africa. There were 175 delegates and several hundred visitors. In keeping with an invitation, the President of the Missouri Synod, Dr. J. W. Behnken, had appointed several official visitors. The two undersigned and Drs. Walter A. Maier and Martin Graebner served in that capacity. The meetings were held in the cathedral at Lund, dating back to the twelfth century, and in various university buildings.

To make the discussions as profitable as possible, the delegates had been divided into three sections: one concerned itself with doctrine, another one with missions, and the third with social problems. The undersigned attended the sessions of the section that discussed doctrine. Prof. Anders Nygren of the University of Lund, assisted by a committee, had drafted a doctrinal essay with the title "Confessing the Truth in a Confused World," which was submitted. It treated the important topics: The Word, The Sacraments, and The Church. We are happy to report that sound Lutheran doctrine was presented to the delegates on these vital subjects. At times the testimony for the old Lutheran truths was gripping and stirring.

A good deal of time was devoted to the discussion of the constitution that had been written by the executive committee and was submitted for adoption. The doctrinal basis as given in the constitution, paragraph 2, reads: "The Lutheran World Federation acknowledges the Holy Scriptures of the Old and the New Testaments as the only source and infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Catechism, a pure exposition of the Word of God." The purposes as outlined in the constitution should be mentioned here: "(a) to bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation; (b) to cultivate unity of faith and confession among the Lutheran churches of the world; (c) to promote fellowship and co-operation in study among Lutherans; (d) to achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in missions and education; (e) to support Lutheran groups in need of spiritual or material aid." — Meetings are to be held every five years. The number of delegates is to be about 200, allocated to the various countries and synodical bodies according to a ratio considered equitable.

It will be noted that the Lutheran World Federation is not to become a closely knit body constituting a grand superchurch. It is conceived of as an organization forming a means of bringing the Lutherans of the world together for purposes of discussion and mutual strengthening. One wishes very much that the Federation would recognize its heterogeneous character and

remove the doctrinal cleavages which exist. At the opening service a joint Communion was held for all delegates and visitors. In 1935 conservative Lutherans opposed such a joint Communion and prevailed. It is a pity the same course was not followed this time. Those who are informed know that in some Lutheran churches there are men who, though Lutheran in name, do not accept fully the doctrinal content of the Lutheran Confessions.

As we think of the meeting in Lund in retrospect, it is with the prayer that through the discussions which will take place at the meetings of the Federation, the precious Gospel of Jesus Christ and the other revealed truths of the Bible as confessed in our Lutheran Symbolical Writings will forcefully be brought to the attention of many people and thus the cause of the truth be served.

New Vice-President Walter F. Lichtsinn

Walter F. Lichtsinn was born in Indianapolis on April 24, 1889. His parents were William and Anna Lichtsinn. He attended the parochial school of St. Paul's Church, Indianapolis, and was confirmed in 1903 by the sainted Pastor Theodore Schurdel. His pretheological studies were received at Concordia College, Fort Wayne, from 1903 to 1909. Prior to enrolling at Concordia Seminary, St. Louis, he served as assistant instructor at Fort Wayne for one year.

Vice-President W. F. Lichtsinn

In 1913, after completing his course at the Seminary, he accepted the call to St. John's Church, Toronto, Canada, where he served for five years. Since 1918 he has been the pastor of St. Paul's Church, Hammond, Ind.

His services to the church at large date back to the year 1921, when he was elected Secretary of the Central District, an office he held for six years. From 1924 to 1927 he also served as editor of both the *Central District Messenger* and the Central District *Bote*, bimonthly publications. When he was elected a Vice-President of Synod at the recent Centennial Convention, he was serving his twentieth year as President of the Central District. Since 1945 he was chairman of the College of Presidents.

His marriage to Flora C. Dreier of Indianapolis occurred June 24, 1915. They have two sons and six daughters. One son, Walter E., is in the ministry, serving at Wenona, Ill. One daughter is the wife of Pastor Edward Hessler of Free Soil, Mich. Another, a graduate of Concordia Teachers College, River Forest, is married to Missionary-Elect Herbert M. Zorn, who has accepted a call to India.

Deaconesses Meet in Conference

The Conference of the Lutheran Deaconesses, Missouri Synod, was held at First Trinity Lutheran Church, Pittsburgh, Pa., June 26—28, 1947.

Rose Ziemke Deaconess

After introductory exchange of greetings Deaconess Frieda Bremmerman, chairman of the Conference, addressed the assembly.

Pastor O. H. Schmidt of the Foreign Missions Board, St. Louis, Mo., gave a very interesting review of conditions in China, India, and in the Philippines and brought out a number of aims and objectives that have been set up for work in these fields in the future.

Pastor Schumann delivered a paper entitled "The Evaluation of the Mormon Church in the Light of the Word of God." Deaconess Rose Ziemke, who has spent the last school year studying in the Mission Department at Concordia Seminary in preparation for missionary work in India, delivered a paper on "The Women of India." A beautiful and impressive commissioning service was held for Deaconess Ziemke, who was called to serve in India. Pastor O. H. Schmidt performed the commissioning, assisted by Pastors F. E. Schumann, Arnold Krentz, superintendent of the Deaconess Association, Rev. Wallace McLaughlin, and Rev. Theo. Martens. The deaconesses attending the Deaconess Conference took part in the processional.

A panel discussion on "Building the Christian Personality" followed on Friday. Those taking part in this panel were Deaconesses Schmidt, Kimberley, Strehlow, and Theilman. There were brought out very forcibly in this discussion the spiritual, social, mental, and physical aspects of the Christian life.

Much interested discussion followed the reading of papers on "Women's Activities in Church Work" and on "The Christian's Viewpoint on Capital and Labor."

On the last day of the Conference, Pastor Theodore Martens gave an interesting and informative talk on "The Work of Our Church in the Philippines."

Several deaconesses and students gave thumbnail sketches of their work.

Special recognition was given to those deaconesses serving 5, 10, 15, and 20 years.

Rev. Edwin Kringel closed the Conference with devotions, using as his text Luke 10:23: "Blessed are the eyes which see what ye see."

RUTH BEACH

From a Pocket Notebook

Every so often, at the Chicago Convention, someone would get the privilege of the floor and announce that another descendant of the Founders had been discovered — who would then rise at the request of the chairman. Our notebook contains the name of Pastor Theodore Walther of St. Louis, grandson of Dr. C. F. W. Walther. Then there was the Rev. Arthur H. Both of Chicago, whose maternal grandfather was Pastor Carl Frincke (Fricke), charter member of the 1847 convention. Also Mr. H. D. Bruening, organist of St. Luke's, Chicago, who is a grandson of Pastor Friedrich Lochner. . . . One of the gavels presented to Dr. Behnken as chairman was made from myrtlewood by Mr. Ed. Winterstein of Immanuel, Albany, Oreg. Mr. Winterstein has done much art work in myrtlewood for our missions in Oregon. Not a man of great means, he finds great joy in serving the Lord with his artistic abilities. . . . The Rev. George L. Steinbeck, ex-chaplain, writes us from Los Angeles about the picture of Chief of Chaplains Miller and his aides which appeared in the *Lutheran Witness Convention Daily* and also in our regular edition. "The first thing that struck me when I looked at the picture was the fact that the gentlemen were wearing their ribbons on the wrong breast and that, according to Army Customs and Courtesies, the ranking officer is always to the right of his junior. It is quite evident that the printer in reproducing the picture inverted the negative." The offending picture is on page 283 of the Aug. 26 edition. . . . "The patience, kindness, and co-operation of the synod press committee has made something which could be quite difficult, actually pleasant, informative, and highly worth while." Note from James O. Supple of the *Chicago Sun* to the Rev. A. R. Kretzmann, who was in charge of arrangements. . . . On five convention dates the Centennial Committee had made arrangements for entertaining the women guests of the convention. There were visits to Marshall Field, to the Museum of Science and Industry, to the Planetarium, to the Brookfield Zoo, and to a game of baseball between the Cubs and the New York Giants. . . . Miss Janice Pries, assistant editor of the *St. Louis Lutheran*, reports a scoop on the *Walther League Messenger* as long ago as last December when her paper "ran the first complete story of the Nuernberg experiences of Chaplain Henry F. Gerecke, pictures and all." . . . The Rev. O. H. Bertram of Naugatuck, Conn., drops us a line saying that a number of our pastors took part in Centennial broadcasts which received two hours over four radio stations at Waterbury, Conn., and Hartford, Conn. . . . Mount Olive Bible School, Chicago, the Rev. B. H. Hemmeter, pastor, received almost a full page of pictures and text in the *Chicago Tribune* of Aug. 3. . . . Speaking of slogans, here are two offered by the Rev. W. Boettcher, Educational Secretary of our Minnesota District: "Thank God for Winning Us — Thank God by Winning Others," "More Christ-Centered Reaching and Teaching." The North Dakota edition of the LUTHERAN WITNESS in a current issue presented 20 pictures illustrating the vacation Bible school work of the District in the summer of 1947. . . . We caught this one in an-

other District edition: "One of our Walther Leaguers attending the Buffalo convention reports that she overheard an elevator operator at the hotel pay this grudging compliment to our young people: 'This is a bunch of youngsters who came to Buffalo with $10 bills and the Ten Commandments, and they haven't broken either yet.'" This same thing is said by elevator boys and bellboys and waiters at every church convention. It was first reported from Kansas City at a Baptist convention in 1920. . . . *Lutheran Customs* is the title of a little book recently published by Pastor M. N. Carter of Chicago. What this Negro pastor says to his parish is interesting to others, and what he says about racial equality and similar questions is much to the point. The price of the book is sixty cents, and the pastor's address is 6231 Eberhart Ave. . . . "Curious to Know" says that he observed our interest in the resolutions according the President and Vice-Presidents the right to act in the appointing and terminating editors of our church papers. True. Our interest was roused by the observation, suggested by this motion, that if adopted there would be two agencies less that could *independently* terminate editorships. And so it was done. Every move in the direction of democracy is, of course, appreciated. . . . Old-timers were amazed at the apparent ease with which the Synod allowed sums of above $100,000 for individual items in missions and education. Our records say that half an hour was devoted to the discussion of a projected offering of $2,500,000 for European relief. In 1911 the Delegate Synod spent one afternoon in debating the erection of a professor's residence for $5,000 (the residence later occupied by Dr. Dau, now by Dr. Brandt). . . . Tenderfoot delegates noted with astonishment the ease with which candidates were found for new positions. The possibility of finding men for the new Board for Visual Education by direct election from the floor was doubted by some speakers since "no one in this assembly would know of men for so highly specialized a task." Immediately men were proposed from the floor with expert knowledge of this field, their past experience being outlined in each instance, and when the roster was filled, the board was elected on the spot. All in fulfillment of Rom. 12:4-8, Eph. 4:16, and 1 Cor. 12:4-31. G.

Vacation Bible School, Deer Lodge, Mont.

Deer Lodge is a vacant charge, and the entire work of organizing and conducting the Bible school was in the hands of the four women, l. to r.: Mrs. M. Wertman, Mrs. A. Larson, Mrs. W. Schultz, and Mrs. E. Larson

Uncle Joe's Corner

"Uncle, I can honestly say that I am working hard in my studies, but very often I am troubled by misgivings. I begin to doubt whether the courses I am taking, whether the studies I am pursuing, will be of real benefit to me later on in my work or profession. After all, the Bible does tell us that we are to plan our activities with a view to the future, does it not?"

"You certainly remember that passage where Jesus condemns those who rush into courses and activities without calculating means and ways. There He tells us this: 'Which of you, intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish.'"

"Uncle, what you are saying is very reassuring to me, because I am thinking of deciding upon some profession or trade, and while I am asking God to guide me, after all, I must give thought to my abilities and general prospects."

"You are perfectly right in doing that, nor should you trust entirely to your own inclination. Consult your father, and, if you wish, I shall be glad to tell you of places and activities by which you may honorably serve God and your fellow man."

"We students often discuss the opportunities offered by different occupations and professions. I have several friends who are going to study medicine, others are to take up engineering. I have one close friend who is very enthusiastic about the study of law. He hopes to follow a career in an office of the Government. Several of the class are preparing to become teachers, and quite a number are going to study theology; they want to become preachers."

"Charlie, in deciding upon your future profession or work you must consider a number of factors. In order that you may do satisfactory work in whatever occupation you decide upon, you should examine your own capacities and abilities. If God has given you certain gifts which fit you for certain work or for a certain profession, that dare not be disregarded."

"But, Uncle, should we not also consider our likes and dislikes? It is very discouraging, and seems to me almost hopeless, to take up work in which you are not interested, which you may even dislike."

"That is true what you say, Charlie. But, my boy, you must be careful in making a choice. Because of lack of experience you may not have a proper picture of the duties which await you in certain professions or occupations."

"Uncle, I know that Father has often reminded me of my lack of experience. But he does not wish to override my choice. He has often told me of his own work, of its advantages and of its difficulties, and he has told me repeatedly that no profession has all advantages and no profession has all the difficulties."

"Charlie, when I was a youngster, I was sent to a school whose faculty consisted of worldly men. They frequently referred to the high salaries and the easy money that was to be obtained through certain work. But I am thankful that my father gave me better advice. He told me of the spiritual need and the soul-satisfaction which we find in certain professions. It was through his influence that I chose the profession of teaching."

"But, Uncle, just now we hear that there is considerable complaint that teachers are underpaid. I have seen much of the difficulties which some teachers have with discipline. Many students look upon teachers as mere servants."

"Charlie, I know of all those hardships and difficulties. But I have enjoyed my life as a teacher. God has permitted me to see beautiful fruits of my work. In it I was protected against many serious temptations. Whatever the appearances may be, my boy, give serious attention to the possibilities, blessings, and rich rewards which are offered to a conscientious teacher."

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. George William Wolter (died July 28, 1947), born in Berlin, Germany, Aug. 30, 1867, the son of Frederick William Wolter and Henriette, nee Jordan, in 1873 came, with his parents and three older sisters, to America and settled in South Chicago. He graduated from Concordia Seminary at Springfield, Ill., after two years of supply work, in 1890. His first charge was at Accident and The Cove, Md. In 1893 he moved to St. Paul's, Humboldt Tp., near Mattoon, Ill., where in the same year he organized the congregation in Mattoon. In 1900 he went to Trinity, Sturgis, Mich. In 1903 he followed the call to Grace, recently organized, in Oak Park, Ill., as its first pastor. While pastor there, he, in 1907, organized Christ Church in South Oak Park. In 1910 he resigned because of illness, but soon after accepted the call to the Lutheran Orphanage and Home-Finding Society in Fremont, Nebr. After four years in this work he was called to St. Paul's at Arlington, Nebr. Here he labored for 27 years. After serving for 52 years he resigned and made his home in Fremont. In January, 1890, he married Emma Schlechte, eldest daughter of the sainted Rev. F. W. Schlechte of Otis, Ind. To this union six sons and one daughter were born: Arthur, pastor for three years at Sheridan, Wyo., where he died in 1918; William, institutional missionary at Cherokee, Iowa; Paul, who passed away in 1922; Magdalene, wife of Rev. R. Kruse, who passed away in 1936; August, pastor at Cedar Bluffs, Nebr.; George, parochial school teacher at Lone Rock, Iowa; Fred, of Omaha, Nebr. His wife preceded him in death in February, 1917. In August, 1918, he married Caroline Gakemeier. To this union twins were born. He held various positions, in the former Nebraska District and later in the Northern Nebraska District: member of the Mission Board, District representative of the Army and Navy Commission in the First World War, editor of the *District Messenger*, Visitor, Second Vice-President, and chairman of the Board of Support. In 1924 and 1925 he delivered essays at the District conventions on the topic "The Word of God and the Christian Home." He departed this life on July 28, 1947, at his home in Fremont, Nebr., at the age of 79 years, 10 months, and 28 days. Funeral services were held at Trinity Lutheran Church at Fremont, his pastor, Victor W. Hoffmann, preaching on Matt. 25:21. The Rev. J. H. Gerdes acted as liturgist. His earthly remains were laid to rest in beautiful Memorial Park, Fremont. The Rev. Fred Worthmann of Lincoln officiated at the grave.

J. H. Gerdes

The Rev. Daniel M. Kleist, em. (died Aug. 2, 1947), was born in Albany, N. Y., June 23, 1879. He received his pretheological training at old St. Matthew's, Broome St., New York; Hawthorne, N. Y.; and Fort Wayne, Ind. In 1902 he graduated from Concordia Seminary, St. Louis.

He served at Toronto and Hamilton, Canada, for two years, then for four years two congregations in Buffalo. Congregations at Niagara Falls, Newfane, and Youngstown were served by him for the next eleven years.

In 1919 he was called to New Jersey to serve Trinity in Bogota and St. Matthew's in Bergenfield. For seven years he served both congregations until St. Matthew's received its own full-time pastor. Because of ill health the deceased was forced to resign his pastorate in Bogota on Jan. 1 of this year.

He was secretary of the Board of Control of Concordia Collegiate Institute, Bronxville, N. Y., from 1930 to 1937. During World War I, he was a chaplain at Camp Sheridan, Montgomery, Ala.

At the time of his death he was spending a vacation at Montauk Point, N. Y., with his wife. In addition to his wife, he is survived by his four daughters.

The funeral sermon was delivered by the Rev. H. Pottberg, Corona, N. Y. The Rev. Dr. Arthur Brunn, Brooklyn, N. Y., Second Vice-President of Synod, also spoke a few words. The undersigned acted as liturgist and officiated at the burial.

The service was held in Trinity Church, Bogota, N. J., Aug. 4, and the burial took place in the Hackensack Cemetery, Aug. 5.

More than twenty clergymen attended the funeral service. Louis C. Meyer

The Rev. Herman C. Guebert (died Aug. 7, 1947), born March 28, 1872, in Red Bud, Ill., received his preparatory training for the holy ministry at our colleges in Milwaukee and Fort Wayne, and was graduated from Concordia Seminary in St. Louis in 1894. In that year he began his ministry in the congregations at Kerreville and Lixville, Mo. In 1895 he was called to Baldwin, Ill., where he served until he came to Hinsdale, Ill., in 1901. In 1922 he left Hinsdale and supplied at Concordia Teachers College, River Forest, for a brief time. Until 1931, when he became assistant to the pastor of the Church of St. Luke in Chicago, he served various congregations in Chicago during the sickness, death, or absence of their respective pastors. Since 1931 he has rendered able and faithful assistance to the undersigned.

In 1896 he was married to Rosa Gielow of Red Bud, Ill. Mrs. Guebert as well as one daughter and one son survive the deceased.

The burial service was held at the Church of St. Luke on Aug. 9, 1947. The undersigned preached on the words from Rev. 1:5-6. Private services for the family and the committal at St. Lucas Cemetery were conducted by the Rev. Dr. O. A. Geiseman. A. R. Kretzmann

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Story of the Bible. By A. C. Mueller. Text, Part 1 and 2; Teacher's Guide, Part 1 and 2. Concordia Publishing House. Each, 40 cents, net.

Well printed, beautifully illustrated, these class manuals offer in dialog form the story of the English Bible, of the ancient versions, and of the original Hebrew and Greek Testaments. This material is followed by lessons treating such subjects as "Why Study the Bible?" "Ancient Writing Materials," and a bird's-eye view of the Old and the New Testament books. Throughout there is ample material for research, drill, and discussion. Into the two handbooks for class leaders Rev. A. C. Mueller has crowded a wealth of pertinent information. Rev. Mueller knows his material, and he knows how to guide teachers in their work. G.

Everyday Science for the Christian. By Theo. L. Handrich. Concordia Publishing House. 188 pages. $2.25.

Mr. Handrich's popular treatment of current scientific theories has been called forth in a third edition. The book avoids the pitfalls of works written in defense of the Christian religion, by not presuming to offer theories as substitutes for modern scientific thought, in an effort to square the facts of scientific research with our understanding of the Bible. It sticks to its negative purpose of furnishing material with which to battle against unbelief. The book is suited to the understanding of high school students. G.

Bible History References. Explanatory Notes on the *Advanced Bible History*. Vol. I: *Old Testament Stories*. By F. Rupprecht. Concordia Publishing House, St. Louis 18, Mo. 468 pages. $2.75, postpaid; dozen copies @ $2.20, plus postage.

This is a new revised version of the important volume originally written by that eminent Bible scholar Dr. F. Rupprecht. Concerning the improvements in this new edition, the publisher states: "The chief new feature in the present edition is the conformity of its references to the 1943 Concordia edition of Luther's *Small Catechism*, the *Advanced Bible History* (Concordia, 1936), and the *Lutheran Hymnal* (Concordia, 1941). The finding of references has thus been facilitated for the user of the book." When the book appeared in its first edition, we recommended it highly, and we also recommend this edition of the book. The learned author examined many records, books, authorities, and sources, and in this volume he has made the rich fruits of his labors accessible to our pastors, teachers, and interested laymen. S.

Let Us Return unto the Lord. Radio Messages of the First Part of the Thirteenth Lutheran Hour. By Walter A. Maier, Ph. D., D. D., LL. D. Concordia Publishing House, St. Louis 18, Mo. 319 and LXIV pages. $2.00.

In his Foreword the author catalogs according to countries, states, cities, races, and religions the many testimonials of blessings received from the Lutheran Hour and from the Lutheran radio messages. This Foreword occupies 64 pages. When reading these testimonials, we are reminded of the promise of the Lord: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." Truly, we have reason to praise God for the blessings which He has bestowed upon the work of the Lutheran Hour. The volume itself contains seventeen sermons.

Each of these sermons is introduced by a prayer. The author's manner is now so well known that we need not enter upon a detailed description of it. God has bestowed upon him a special gift for explaining and applying the truths of His holy writers. There is nothing stereotype or lifeless about these sermons. The words of Christ which the author impresses upon us in these pages are spirit and are life. S.

The Choirmaster's Workbook. Edited by Dayton W. Nordin. 250 pages, loose leaf, 3¼×8¼. Augustana Press, Rock Island, Ill. $2.00.

In announcing this book the publisher wrote us that he is "quite sure you have never seen anything like it," and he was right. It contains literally hundreds of suggestions which will not fail to make the ministry of music more effective. Every page has grown out of actual choir-leader experience. There is a very large number of suggestions for practical things to do to make the choir better, lists of anthems and compositions for the organ, notes on the festival days of the year, some 60 full-page forms to be used for scheduling the music for each service, and many other things. We recommend this book to choirmasters. G.

Does Revelation 20 Teach a Millennium? Tract 58. By F. C. G. Schumm. Concordia Publishing House, St. Louis 18, Mo. 35 pages. 15 cents, postpaid; dozen copies, 12 cents, plus postage; 100 copies, 10 cents, plus postage.

This tract was out of print but is now offered anew. In it the author takes us through a "veritable labyrinth of conflicting opinions" on this twentieth chapter of Revelation. Those who seek for guidance on the matter of Chiliasm will find instruction, information, and direction in these pages. S.

Workshop Reports on Christian Adult Education. Seward, Nebr., June 23 to 27. River Forest, Ill., July 7—11. Mimeographed, bound.

These two reports, running to fifty mimeographed pages, are a record of the seminars on adult education held at our two teachers' colleges, the first materials of this type to be presented in our Synod and to be produced in this manner. The workshops were directed by the Rev. Oscar E. Feucht, Secretary of Adult Education for the Board for Parish Education, and were attended by representatives from the District Boards of Education. They lay the ground work for similar workshops in Districts and all synodical circuits. G.

Government in the Missouri Synod. The Genesis of Decentralized Government in the Missouri Synod. By Carl S. Mundinger, Ph. D. Concordia Publishing House, St. Louis 18, Mo. 247 and XIV pages. $3.00, postpaid; dozen copies @ $2.40, plus postage.

Our Literature Board has requested Dr. W. G. Polack to edit a series of monographs which will adequately treat the well-documented history of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. This book is the first volume of this series. It is written by the Rev. Prof. Carl S. Mundinger, Ph. D. The author deals with the following subjects: Luther's Concept of Church Government; A Pastorate in Saxony During the Years 1830 to 1840; Stephan and Stephanism; Chaos in Missouri; Crystallization of Governmental Forms; The Organization of the Missouri Synod; Conclusions; Catalog of Sources; Index. Even though we have not read every page of this book, we have decided not to delay calling attention to it. We have read enough, however, to see that the learned author does not hesitate to correct any number of mistakes which are contained in earlier accounts. Such a true picture of events may not be as edifying as the narratives of former writers, but it is far more satisfactory and helpful. Everyone who is interested in the history of our Synod will wish to have this book in his library. We know of no other book which offers such exact, intimate information, authenticated by quotations carefully selected from rare old letters, papers, pamphlets, and books. No doubt certain chapters will be discussed in later articles in our church papers. This brief notice of the book must suffice for the present. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Baepler, Walter J., in Immanuel Congregation, Barnum, Minn., by W. A. Thiele, 8. Sun. p. Tr., July 27.

Brandt, Rudolph C., in St. Matthew's, Lock Haven, Pa., by Wm. A. Drews, 9. Sun. p. Tr., Aug. 3.

Brege, Robert E., in St. John's Congregation, Portage, Wis., by Gerhard Huebner, 9. Sun. p. Tr., Aug. 3.

Ebeling, Henry C., as assistant pastor in Trinity Congregation, Hicksville, N. Y., by E. H. Stammel, 6. Sun. p. Tr., July 13.

Griesse, Theodore R., in First Lutheran Congregation, Fonda, Iowa, by R. F. Kloehn, 10. Sun. p. Tr., Aug. 10.

Grumm, A. Lorenz, in Redeemer Congregation, Lisbon, N. Dak., by Pres. Arnold H. Grumm, 9. Sun. p. Tr., Aug. 3.

Johnson, Harold, in Peace Congregation, Lemay, Mo., by M. C. Schaefer, 11. Sun. p. Tr., Aug. 17.

Kollmeyer, Glen C., in Redeemer Congregation, Odessa, Tex., by Alfred O. Rast, 9. Sun. p. Tr., Aug. 3.

Krueger, Harvey A., in Bethel Congregation, Fort Smith, Ark., by A. H. Schleef, 10. Sun. p. Tr., Aug. 10.

Krug, E. O., in Zion Congregation, Wabash, Ind., by W. T. Vogel, 9. Sun. p. Tr., Aug. 3.

Laatz, Willard, in Zion Congregation, Binford, N. Dak., by C. H. Mehl, 10. Sun. p. Tr., Aug. 10.

Meyer, Norbert W., in Salem Congregation, Madelia, Minn., and in Trinity Congregation, Lake Crystal, Minn., by H. W. Degner, 10. Sun. p. Tr., Aug. 10.

Rittmann, George, in Trinity Congregation, Mena, Ark., by Martin C. Schaefer, 10. Sun. p. Tr., Aug. 10.

Schaefer, Armin C., ordained in Emmaus Church, Milwaukee, Wis., by O. W. Schaefer, 4. Sun. p. Tr., July 29, and installed in First Lutheran Congregation, Sharpsburg, Pa., as assistant pastor by R. C. Franke, 9. Sun. p. Tr., Aug. 3.

Sylwester, Oscar, in St. Paul's Congregation, Bridgeport, Nebr., by Geo. V. Weber, 9. Sun. p. Tr., Aug. 3.

Ordained and Commissioned:

Lammers, Richard, as missionary in Fort Dodge, Iowa, by R. M. Lammers, 10. Sun. p. Tr., Aug. 10.

Larsen, Donald, as missionary in Seaside, Oreg., by W. E. Going, 9. Sun. p. Tr., Aug. 3.

Lossner, Arthur B., as missionary in Worland, Wyo., by Carl Hellmann, 10. Sun. p. Tr., Aug. 10.

Taylor, George O., in Trinity Church, Indianapolis, Ind., as missionary in Central District by W. C. Birkner, 9. Sun. p. Tr., Aug. 3.

PASTORS

Ave-Lallemant, L. J., in Zion Congregation, Oconto, Wis., by F. W. Boettcher, 9. Sun. p. Tr., Aug. 3.

Beck, Arthur, in St. John's Congregation, Barnesville, Minn., by P. Schumm, 10. Sun. p. Tr., Aug. 10.

Fritze, A., in St. John's Congregation near Blackwell, Okla., by Martin Porath, 9. Sun. p. Tr., Aug. 3.

Gabbert, Paul W., in Grace Congregation, Durham, N. C., by Roland P. Gabbert, 10. Sun. p. Tr., Aug. 10.

Hafner, Herbert J., in Berea Congregation, Minneapolis, Minn., by Pres. Robt. G. Heyne, 11. Sun. p. Tr., Aug. 17.

Heimsoth, Arnold E., in St. John's Congregation, Ash Grove (Onarga), Ill., by Carl F. Haller, 4. Sun. p. Tr., June 29.

Heyne, E. T., Jr., in Mount Calvary Congregation, Watonga, Okla., by E. H. Lechner, 10. Sun. p. Tr., Aug. 10.

Hofman, Martin F., in Trinity Congregation, Gladstone, and in Trinity Congregation, Gilead, Nebr., by O. R. Heinitz, 7. Sun. p. Tr., July 20.

Jank, Max T., in St. John's Congregation, Wellman, Iowa, by John H. Beiderwieden, 10. Sun. p. Tr., Aug. 10.

Kieck, Harold W., in St. Paul's Congregation, near Wakefield, Nebr., by T. H. Buehner, 11. Sun. p. Tr., Aug. 17.

Link, W. J., in St. John's Congregation, Beecher, Ill., by R. Frick, 11. Sun. p. Tr., Aug. 17.

Martens, W. C. A., in Trinity Congregation, Onarga, Ill., by A. H. Semmann, 10. Sun. p. Tr., Aug. 10.

Peiman, H. F., in Trinity Congregation, Borger, Tex., by R. L. Young, 10. Sun. p. Tr., Aug. 10.

Schabacker, Julius, in Trinity Congregation, near Wellsville, Mo., and in Grace Congregation, Wellsville, Mo., by Clarence C. Boye, 10. Sun. p. Tr., Aug. 10.

Schmidt, Paul M., in Our Savior Congregation, Mayfield Heights, Ohio, by W. H. Storm, 9. Sun. p. Tr., Aug. 3.

Schwermann, Robert W., in Pilgrim Congregation, Oakland, Calif., by Otto Rohrer, 9. Sun. p. Tr., Aug. 3.

Stapf, Carl J., in St. John's Congregation, Columbia, S. Dak., by E. Boeschen, 10. Sun. p. Tr., Aug. 10.

Strandes, Walter, in Trinity Congregation, Pontiac, Mich., by Walter Heyne, 10. Sun. p. Tr., Aug. 10.

Tietjen, Ottomar H., in St. Paul's Congregation, Laguna Beach, Calif., by W. C. Gesch, 9. Sun. p. Tr., Aug. 3.

Weiss, Delbert E., in Peace Congregation, Rock Rapids, Iowa, by Martin Peters, 9. Sun. p. Tr., Aug. 3.

TEACHERS

Brandt, Ernst A., in Zion Congregation, Belleville, Ill., by C. T. Spitz, 10. Sun. p. Tr., Aug. 10.

Bruesehoff, Cand. A. W., in Trinity Congregation, Elgin, Minn., by C. A. Affeldt, 10. Sun. p. Tr., Aug. 10.

Daenzer, Herman J., in St. Peter's Congregation, near Lakefield, Minn., by Fred A. Kolander, 10. Sun. p. Tr., Aug. 10.

Doering, W. O., in Grace Congregation, Brenham, Tex., by T. H. Graalmann, 10. Sun. p. Tr., Aug. 10.

Hellwege, Edgar E., in St. John's Congregation, Stuttgart, Ark., by Ernest A. Brockmann, 10. Sun. p. Tr., Aug. 10.

Hornbostel, Wilmer, in Zion Congregation, Independence, Kans., by Pres. W. H. Meyer, 10. Sun. p. Tr., Aug. 10.

Huelle, Cand. Morris, in St. Matthew's Congregation, Pittsburgh, Pa., by Theo. D. Martens, 11. Sun. p. Tr., Aug. 17.

Kolb, Oscar L., in Redeemer Congregation, De Soto, Mo., by W. Dierking, 10. Sun. p. Tr., Aug. 10.

Sudbrock, Edward H., in Emmaus Congregation, Indianapolis, Ind., by H. L. Krueckeberg, 10. Sun. p. Tr., Aug. 10.

Dedications

Bellwood, Ill. The new organ of St. John's Congregation (Wm. L. Kupsky), Exaudi Sun., May 18.

Carbondale, Ill. The new organ of Our Savior Congregation (R. C. Rist), 4. Sun. p. Tr., June 29.

Cedar Bluffs, Nebr. The new organ of St. Matthew's Congregation (Aug. L. Wolter), 5. Sun. p. Tr., July 6.

Cloverdale, B. C. The new church of Zion Congregation (A. Fenske), 9. Sun. p. Tr., Aug. 3.

Glen Ullin, N. Dak. The new church of Zion Congregation (H. Bruss), 10. Sun. p. Tr., Aug. 10.

Kirksville, Mo. The new church of Faith Congregation (C. W. Hammell), Trinity Sun., June 1.

FINANCIAL REPORT, Receipts February 1, 1947, to July 31, 1947

Districts	Budget Accounts
1. Alberta & British Columbia	$ 2,511.07
2. Argentina	110.00
3. Atlantic	37,104.74
4. Brazil	—
5. California & Nevada	5,066.97
6. Central	109,338.66
7. Central Illinois	43,423.46
8. Colorado	5,983.74
9. Eastern	27,760.45
10. English	62,194.56
11. Iowa-East	20,000.00
12. Iowa-West	53,020.13
13. Kansas	17,548.48
14. Manitoba & Saskatchewan	1,152.04
15. Michigan	115,533.04
16. Minnesota	69,251.67
17. Montana	1,637.63
18. N. Dakota	5,709.10
19. North Wisconsin	40,230.17
20. Northern Illinois	116,502.51
21. Northern Nebraska	12,543.14
22. Oklahoma	4,020.89
23. Ontario	7,014.00
24. Oregon & Washington	9,422.26
25. S. Dakota	5,180.98
26. South Wisconsin	72,701.78
27. Southeastern	10,800.28
28. Southern	8,398.51
29. Southern California	5,072.79
30. Southern Illinois	22,651.03
31. Southern Nebraska	13,944.78
32. Texas	9,704.68
33. Western	86,539.25
Totals from Districts	$1,022,072.79
From L. L. L. Endowment Fd.	25,048.14
From Other Sources	38,040.09
GRAND TOTAL	$1,065,161.02

THEO. W. ECKHART, *Financial Secretary*

La Mesa, Calif. The new church of Christ Congregation (A. S. Lucas), 10. Sun. p. Tr., Aug. 10.

Lidderdale, Iowa. The new pipe organ of Immanuel Congregation (R. Herrmann), 9. Sun. p. Tr., Aug. 3.

Odessa, Tex. The renovated chapel of Redeemer Congregation (Gilbert C. Becker), 9. Sun. p. Tr., Aug. 3.

Rushford, Minn. The new church of St. John's Congregation (J. Buelow), 2. Sun. p. Tr., June 15.

Warrensburg, Mo. The new Hammond organ of Bethlehem Congregation (Ross E. Haupt), 9. Sun. p. Tr., Aug. 3.

York, Nebr. The new organ of St. Paul's Congregation (B. Holm), 7. Sun. p. Tr., July 20.

Anniversaries

(25th, 50th, 75th, 100th)

Leola, S. Dak. St. Paul's Congregation (P. R. Albrecht), the 25th, 9. Sun. p. Tr., Aug. 3.

Wartburg, Tenn. St. Paul's Congregation (R. B. Faerber), the 100th, 11. Sun. p. Tr., Aug. 17.

Educational Institution

Concordia College, Edmonton, Alta., will open its twenty-seventh school year Wednesday, Sept. 17. The officially accredited high school course begins with Grade 10. The chief purpose of this school is to prepare young men for the study of theology at St. Louis, Mo. It also offers a general education to those boys and girls who wish to prepare for normal entrance or university matriculation. The cost of board is $186 for the school year, and the registration fee is $10. Tuition fees for all who do not prepare for service in our Synod are $1 per credit — about $35 to $40 per year. Further information is given in the college catalog, which will be cheerfully furnished upon request. Address all communications to the principal of the school, REV. A. H. SCHWERMANN, Concordia College, Edmonton, Alta., Can.

Nominations

For the Associate Professorship of Church Music at Concordia Teachers College, River Forest

The Board of Control requests the congregations of Synod to nominate suitable candidates for the Associate Professorship of Church Music, left vacant by Prof. Walter Buszin's acceptance of the Chair of Church Music at Concordia Theological Seminary, St. Louis.

The fields to be taught include History of Church Music, Hymnology, Liturgics, as well as organ and piano. It is desirable that candidates have the proper academic qualifications in the field of Church Music, preferably a Master's degree or its equivalent, or that they be in a position to acquire such standing without much difficulty.

Nominations should be sent to the undersigned by October 1, 1947. — P. L. KLUENDER, *Secretary*, BOARD OF CONTROL.

Call Accepted

The Reverend Siegbert W. Becker, M. A., of Sac City, Iowa, has accepted the call to the Professorship of Religion at Concordia Teachers College, River Forest, Illinois. — P. L. KLUENDER, *Secretary*, BOARD OF CONTROL.

Announcements

A meeting of the Electoral College of St. Paul's College for the purpose of electing an associate professor for social studies and in particular history from the additional list recently published together with the names remaining on the original list will take place Sept. 10, 10 A. M., at Concordia, Mo. — WM. O. SCHMIDT, *Secretary*.

Rev. E. V. G. Holstein, Schaller, Iowa, has been appointed Visitor of the Storm Lake Circuit in the place of Rev. S. Becker, Sac City, Iowa, who has accepted a call to a professorship at our River Forest institution. — THEO. HOEMANN, *President of Iowa District-West*.

Available

For postage 75 black *Evangelical Lutheran Hymnals* (1927 ed). — CHRIST LUTHERAN CHURCH, c/o REV. H. A. MIDDENDORF, 507 E. 19th St., Falls City, Nebr.

Request

Please send names and addresses of students attending Washington State College, Pullman, Wash., and University of Idaho, Moscow, Idaho, to the Rev. H. C. Messerli, Grangeville, Idaho.

Changes of Address

Pastors

Anderson, Prof. E. W., 2304 Court St., Saginaw W. S., Mich.
Biberdorf E. A., 2124 Chambers St., Victoria, B. C., Can.
Blanken, Theo. L., 353 W. Willow St., Lombard, Ill.
Boehne, Herbert F. W., Box 27, Plentywood, Mont.
Borgmeyer, E. L., Stratford, S. Dak.
Brandt, Rudolph C., 11 N. Fairview St., Lock Haven, Pa.
Breiholz, Edwin A., 2815 E. Locust, Davenport, Iowa
Brege, Robert E., 219 W. Carroll St., Portage, Wis.
Calhoun, John, 1965 Garfield, Detroit 7, Mich.
Cress, Clyde O., O'Neill, Nebr.
Deterding, John G., R. 10, Bellaire, White Bear Lake 10, Minn.
Ebeling, Henry C., 26 Sterling Place, Hicksville, L. I., N. Y.
Happel, E. H., 408 Liberty St., Dundee, Ill.
Karpinsky, G. A., 112 W. Main St., Plymouth, Wis.
Knoke, William, *em.*, 316 S. Cedar, Marion, Kans.
Koch, Paul G., 1509 Dover St., Worthington, Minn.
Koch, Walter T., Steeleville, Ill.
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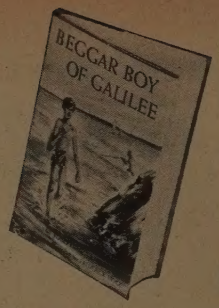

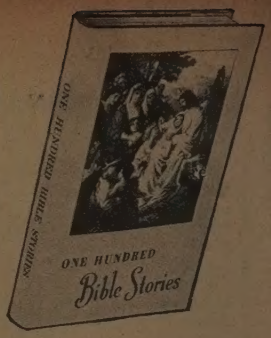

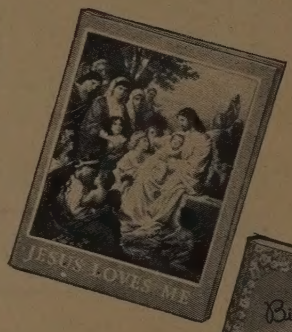

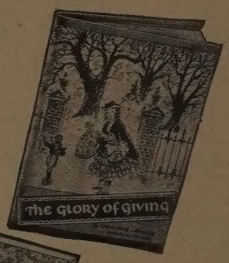

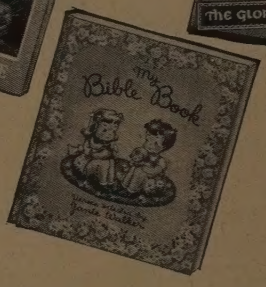

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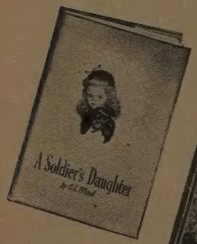

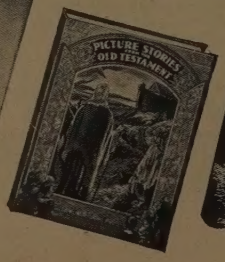

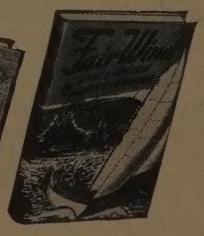

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